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ABSTRACT

A survey of minority curricula and training in accredited clinical psychology programs (1982) revealed that a multicultural approach to training was poorly represented. Multicultural training seeks to understand people of different groups based on their cultures and experiences over time, not in comparison to the dominant culture. A multicultural training program would be based on the recognition that our society is multicultural and that psychology training programs should be committed to all groups within society. In addition, it must be recognized that multicultural training requires competence and is equal in importance to all other areas of learning emphasized in the training of psychologists. Trainees in multicultural programs which recognize and follow these two principles should develop: (1) a broad-based understanding of the social, historical, and cultural background and characteristics of minorities; (2) positive attitudes toward all groups; (3) theoretical knowledge and expertise in the scientific study of sociocultural variables as behavioral determinants; (4) knowledge and experience in the application, development, and evaluation of culturally appropriate interventions; (5) the ability to communicate in the client's own language; and (6) appreciation that the ethics of research and practice of psychology apply to all groups. Resources available for such training include courses, research experience, and supervised practice. To be successful, a multicultural training program requires a full commitment to the integration of multicultural training at all levels of instruction. (NRB)

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Issues in the Training of Minority Psychologists
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I interpret the terms, "curricula and training" to refer to the entire learning climate experienced by the student: courses, research, practica, faculty, fellow students, administration, campus, and geographic setting, as well as the values and philosophical viewpoints represented in all these components. However, I will dwell here primarily on courses, research, and practica.

In 1979, I reviewed the literature on the training of psychologists for work with ethnic minority populations, and found six publications on the underrepresentation of minorities in psychology (Boxley & Wagner, 1971; Kennedy & Wagner, 1979; Padilla, 1977; Padilla, Boxley & Wagner, 1973; Stang & Peele, 1977; Suber, 1977). Black psychology courses were being increasingly taught in ethnic studies programs rather than in departments of psychology (Hicks & Ridley, 1979). There was a major ongoing initiative by Chunn, Dunston, and Ross-Sheriff at Howard University to develop materials on minority curricula in psychology, which eventually was published as a book (Chunn, Dunston, & Ross-Sheriff, 1983). The lack of data on curricula and training for work with minority populations prompted me to launch a survey of minority curricula and training in accredited clinical psychology programs (Bernal & Padilla, 1982). Data from the survey revealed that, in a field dedicated to the betterment and enhancement of the quality of human life, a multicultural approach to training was poorly represented in coursework, clinical practica, research training, and language requirements.

In preparation for this symposium, I conducted a cursory search for minority training articles that focused only on the American Psychologist and Professional Psychology: Theory, Research, and Practice, two mainstream journals that publish articles on training. I found that articles on components of minority training represented only about .3% of papers published (Bernal, Barron, & Leary, 1983; Bernal & Padilla, 1982; Garcia, 1980; Green, 1981; Korchin, 1980; Pederson & Marsella, 1982; Rosenfield & Esquivel, 1985; Sue, 1983; Suinn & Witt, 1982). I interpret these data as indicating the failure of our profession to engage in vigorous, growing dialogue regarding minority curricula and training, and I attribute this failure to a continued indifference to these issues.

Conceptual background. "Multicultural" is the descriptor for training that has been advocated for the preparation of psychologists to work with ethnic minority populations. Sue (1983) has made a distinction between crosscultural and multicultural research that I want to apply to multicultural training. That is, that in crosscultural training, cultures are compared and their similarities and differences are noted, the assumption being that culture is the sole determinant of differences that exist between

cultures. However, as Sue points out, ethnic minority groups have a long history of experience with discrimination, racism, poverty, isolation and rejection in this country. Therefore, their differences from the majority culture are not due solely to culture. *Multicultural training* seeks to understand and value people of different groups based on their cultures and experiences over time, on their own terms, not in comparison to the dominant culture. Furthermore, it also understands that there are within-group as well as between-group differences, based on group and individual experiences and the contexts in which they thrive. This sociocultural emphasis has been lacking in our conceptions of training, the implicit guiding assumption being that psychology is culture-free and its knowledge is universal. What is needed is a "Psychology of cultural diversity," as expressed by Irving, Perl, Trickett, & Watts (1984) in which cultural diversity is "a central, integral part of the field of psychology, not one aspect of a more general set of principles."

Philosophy of training. Values lie at the core of a philosophy of training. They express both what is important in the training and the characteristics of the desired trainee product. Thus, values define training goals, and then those goals are implemented in the form of faculty who are hired, courses that are taught, etc. Often, values are implicit or unelaborated. A multicultural training program would have two major explicit values:

1. The recognition that our society is multicultural and pluralistic, which means it ought to value all groups and group differences equally. Psychology training programs should be committed to the promotion of the welfare and access to societal resources, including professional, of all groups, and to the generation of scientific knowledge for all groups, not just the dominant Anglo group.

2. Multicultural training requires competence and is equal in importance to all other areas of learning that are emphasized in the training of psychologists. Faculty who teach in a multicultural program are hired and valued because of their particular expertise in multicultural issues and content, and their research on relevant topics.

Training goals. The following training goals derive from the above values. Trainees will develop:

1. A broad-based understanding of the social, historical, and cultural background and characteristics of minority groups.

2. Positive attitudes toward all groups, as well as a strong desire to continue to learn from and to interact with individuals from all groups in a wider and wider range of circumstances.

3. Theoretical knowledge and expertise in the scientific study of sociocultural variables as behavioral determinants.

4. Knowledge and experience in the application, development, and evaluation of intervention strategies that are culturally appropriate.

5. The ability to communicate fluently in the client's or

research subject's own language.

5. Appreciation that the ethics of research and practice of psychology apply to all groups, and a willingness to question and further develop existing guidelines so that they conform to multicultural training values.

Components of training. Resources available for training include courses, research experience, and supervised practica. I will discuss each briefly.

1. Courses. Bernal & Padilla (1982) found that the majority of accredited clinical psychology programs in the country offered no course that emphasized sociocultural variables in understanding human behavior. Only a handful of programs required a sociocultural course for the Ph. D. degree. In a separate study, Bernal, Barron & Leary (1983) found that only 22 minority-related courses were listed in the catalogs. While a single course on ethnic minorities or sociocultural variables is insufficient, such a course can serve both as an introductory multicultural education, and as a forum for discussion about the host training program's adequacy in the preparation of psychologists. A more desirable strategy is the infusion of multicultural content in all appropriate courses. This alternative requires that faculty be receptive as well as educated.

The multicultural education of faculty as well as students may be facilitated by at least two strategies. First, the promotion of minority-issues speakers at program meetings and departmental symposia, and the invitation of faculty to hear speakers invited to a minority course. Second, a student term paper requirement for a minority issues course can be the development and preparation of sociocultural teaching materials for inclusion in existing courses.

2. Research. The severe shortage of minority behavioral scientists points to the need to give the highest priority to the training of minority researchers. Yet, Bernal & Padilla (1982) found that only about half the survey respondents had a faculty member conducting minority mental health research, and only one-third had a minority faculty member engaged in minority research. Research training requires faculty models conducting research on topics of interest to minority students, encouragement and support from faculty, and commitment of space, materials, and equipment. It also requires that the training program have connections to community research settings such as schools and mental health centers, etc., that have multicultural populations. Finally, faculty must believe and communicate that scientific work on minority issues is a first class endeavor.

3. Practica. Bernal & Padilla's (1982) survey found that many programs had yet to develop clinical training arrangements with local clinics serving minority groups, and the lack of coursework on minority populations suggested that student clinicians were ill-prepared to provide such services. This finding is a reminder that coursework and experience must go hand in hand: knowledge of culture along with experience in working with ethnic minority people are

essential.

Concluding remarks. I have described a conceptual and philosophical model, and related training values and goals, for the training of both minority and majority culture psychologists for work with ethnic minority populations. I also have discussed some components of training, and suggested a few strategies for extending multicultural training throughout a program. What I have not discussed is the commitment and clout, in the form of departmental and faculty support, and administrative backing, needed for multicultural training. Benevolence, which may consist of the hiring of a single minority faculty member, the admission of some minority students, the teaching of a minority course, the placement of a student in a multicultural community setting, is simply not enough. My proposal requires a full commitment to the integration of multicultural training at all levels of instruction.

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